

The Cadiz Democratic Sentinel.

VOLUME 27, NO 26.

CADIZ, OHIO, WEDNESDAY, OCTOBER, 24, 1860

TERMS—\$2.00

Business Cards.

D. CUNNINGHAM,
Attorney and Counselor at Law,
CADIZ, OHIO.

WILL promptly attend to all legal business entrusted to his care. Collections carefully attended to in this and adjoining counties, also the business of Executors and Administrators, and special attention given to conveyancing.
Office—Up stairs, opposite Brown's Store, on Market street.
July 18, 1860-ly.

JESSE H. MCNATH,
ATTORNEY AT LAW,
OFFICE, MARKET STREET, CADIZ, OHIO.

WILL attend to all business in his profession entrusted to his care in the Counties of Harrison, Tuscarawas, Jefferson, Carroll and Belmont, from Nov. 30, 1859—ly.

JOSEPH SHARON,
ATTORNEY AT LAW,
CADIZ, OHIO.

Strict attention to all business entrusted him in Harrison, Jefferson, Belmont, and Tuscarawas Counties.
Office in the Brick Building, opposite the Mansion House.
Jan. 25, 1860-ly.

E. S. MOODY,
Attorney and Counselor at Law,
STUBENVILLE, OHIO.

WILL practice in the Courts of Harrison county April 11, 1855.

J. M. ESTEP,
Attorney and Counselor at Law,
CADIZ, OHIO.

Office—On Main street, opposite to Beall's Drug Store.
Collections in this and adjoining counties carefully attended to, and special attention given to conveyancing.
SEP29

JOHN S. PEARCE,
Attorney at Law,
CADIZ, OHIO.

Office—On Market street, over Connell's shop, 2 doors North of the post office.

SCOTT & LEMMON,
Attorneys and Counselors at Law,
CADIZ, O.

WILL practice in Harrison and adjoining Counties. Especial attention given to the business of Executors and Administrators, Sale of land, Partition of Real Estate, Examination of titles, preparation of Deeds, Mortgages, &c. Collections made and promptly paid. Office, Market street, opposite the Court House.
CADIZ, OHIO.
Jan. 25, 1860-ly.

S. B. SHORWELL,
Attorney at Law and Solicitor in Chancery,
CADIZ, OHIO.

CONTINUES to practice in Harrison and adjoining Counties. Special attention given to the business of Executors and Administrators, Sale of land, Partition of Real Estate, Examination of titles, preparation of Deeds, Mortgages, &c. Collections made and promptly paid. Office, Market street, opposite the Court House.
CADIZ, OHIO.
Jan. 25, 1860-ly.

KEVIN WELCH & CO.,
Bankers & Exchange Brokers,
OFFICE, MAIN ST., OPPOSITE THE COURTHOUSE,
CADIZ, OHIO.

Dealers in Gold, Silver, Exchange, Promissory Notes, Drafts, Current Money and Land Warrants.

GEORGE ASHMEAD,
Druggist,
No. 36, Market Street,
PHILADELPHIA.

MASONIC NOTICE.
HARRISON LODGE No. 219 of Free and Accepted Masons, meets regularly on the first and third Tuesday of every month at the Odd Fellows' Hall.
W. S. GRANFELL, W. M.
C. N. ALLEN, Secy.

LUKINS & HARRISON,
Surgeon Dentists.

OFFICE—ON MAIN STREET, NORTH OF Market, directly opposite the Mansion House where one, or both of them may be found at all times, ready to receive calls from all those desiring their services. I've put up in the most approved style—warranted and repaired for one year free of charge.
July 18-60

Tailoring!
The subscriber has again commenced the above business in Freeport, Harrison county, Ohio, where he is prepared to make clothing at short notice, in the latest and most fashionable style. Give me a call, and you will have your clothing made neat and good.
JOSEPH ALLEN.
Freeport, Aug. 15, 1860-ly.

BOOTS AND SHOES.
T. B. HOFFMAN.

ONE door North of Brown's Jewelry Store, and opposite Brown and Bro's Store, the best stock of Boots and Shoes ever put up in this city. He has just received a new and complete stock from the East, which he will sell cheap. Custom work made to order. Give him a call if you wish to secure bargains.
Cadiz, May 18, '59 ly.

Boots and Shoes.
Samuel Slemmons.

HAS just received the largest and finest assortment of all kinds of Boots and Shoes ever brought to Harrison county, which he will sell on liberal terms. He also manufactures to order all kinds of Boots and Shoes, of the latest and best style. As he keeps none but the best of workmen in his employ, he can at all times warrant his work.
He keeps a good supply of Sole Leather, &c. for sale cheap.
Give us a call.
SAMUEL SLEMMONS.
Cadiz, Ohio, April 22, 1860-ly.

GEORGE & WILSON,
WHOLESALE GROCERS,
DEALERS IN FLOUR AND AGRICULTURAL IMPLEMENTS,
CADIZ, OHIO.

At Warehouse at the Depot,
April 25, 1860

Gas in Cadiz.
THE SUBSCRIBER HAVING PURCHASED the right of Harrison county for

"Johnson's Domestic Gas Light."

Is now prepared to fill orders for this beautiful light at a very low price. It only needs to be hung to give any one a light that is equal to coal gas for brilliancy, is safer and more agreeable to the eye and less costly. It is perfectly safe and free from offensive smell. What are the objections to it? It will be without the luxury.

5000
1000
S. H. MCNATH'S

Significant Change—Douglas Re-elected.

The Chambersburg Valley Spirit, one of the most ably edited and influential newspapers in Pennsylvania, last week takes down the names of Douglas and Johnson and substitutes instead the names of John C. Breckinridge and Joseph Lane. We consider this (says the Washington Examiner) to be one of the most important signs of the times that has yet appeared in this State. The Spirit has long been noted for the influence which it wields with the democracy of the State. Ever since the Baltimore nominations it has been warmly sustaining the sinking cause of Douglas. Certainly that aspirant had no more zealous friend or able champion in the Keystone State. Disgusted at last with his double dealing, and brought to see, clearly, his designs to defeat and break up the democratic party, the Spirit now, true to its Democratic instincts, has the moral boldness to come out and repudiate its Squatter Sovereign candidate, and enlist under the national banner of true democratic leaders, Breckinridge and Lane. This action of the Spirit is significant of the course of the tide of feeling in the Democratic party not only of Pennsylvania but of the Union.

After denying to Douglas a regular nomination and denouncing Johnson's disunionism, and Douglas' extraordinary intermeddling to defeat fusion, and consequently the only means of defeating Lincoln, in Pennsylvania, the Spirit says:

In regard to Mr. Douglas we take down his name as readily as we do that of his colleague on the ticket. The reasons by which we are influenced we can state very concisely:

He has made propositions to sell himself and the Democratic party to the Black Republican.

He proposed to the Republican party that if they would re-elect him Senator from Illinois he would fight their battles in 1860. He is now engaged in that work.

He has refused to let himself be used as a tool to promote the election of Lincoln to that of Breckinridge.

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MEETING OF THE SYNOD OF WHEELING, VA.

(O. S. Presbyterian) in the Presbyterian Church in Cadiz, Ohio, October 16, 17, 18 & 19, 1860.

The Synod of Wheeling, composed of the Presbyteries of Washington, Steubenville, New Lisbon and St. Clairsville, of the O. S. Presbyterian Church, met in the Presbyterian Church in Cadiz, Oct. 17, 1860, at 2 P. M., and was opened with prayer and sermon by Dr. Brown, Moderator.

A. S. Macmasters, D. D., of the Presbytery of New Lisbon, was chosen Moderator, and Rev. S. Mahaffey, of the Presbytery of St. Clairsville, was appointed temporary Clerk.

The Committee on religious services reported in part, recommending that Rev. Mr. Dodge, of Wheeling preach this evening at 7 P. M., and that one-half hour each evening be spent in religious exercises under the direction of the Moderator. The report was accepted and adopted.

The following Ministers and Elders were present from the different Presbyteries during the session of the Synod:

From the Presbytery of Steubenville.
Ministers—R. Brown, W. Eaton, J. Watson, A. Swaney, D. R. Campbell, R. Heron, M. A. Parkinson, L. Grier, L. Price, W. W. Leary, S. M. May, S. P. Grier, J. B. Patterson, H. G. Coningo, D. L. C. G. Beatty, D. D.

Elders—J. E. Hershey, A. L. Little, T. S. Milligan, J. Houston, J. Lyons, J. T. McCollough, W. Dunlap, W. L. Sharp, D. Dunlap, A. Robertson.

From the Presbytery of Washington.
Ministers—J. Stockton, D. D., D. Hervey, W. P. A. Wright, J. E. Eggleston, D. A. McCarroll, J. W. Scott, D. D., J. I. Brownson, D. D., J. S. Pomeroy, S. P. Grier, R. V. Dodge, W. Aiken, N. B. Lyons, W. B. Keeling, J. Alexander, D. D., J. P. Caldwell, J. A. Ewing, W. H. Lester, J. Fleming, J. Sloan, D. D.

Elders—E. H. Fitzhugh, J. Vance, R. Sloan, J. Aiken, R. Moore, T. McKean, J. W. Grier, J. G. Orr, N. A. Kelly, H. McConehey, S. Ott, J. McConehey, W. Mercer, J. Jamison, T. Elder, W. L. Lewis, J. Scott, A. Hamilton.

From the Presbytery of New Lisbon.
Ministers—W. O. Stratton, A. S. Macmasters, D. D., J. R. Dundas, J. B. Miller, R. Hays, W. Dalzell, W. G. March, T. P. Spear, A. B. Maxwell, J. N. Swann.

Elders—J. P. Lazarus, J. Gibson, G. Lee, R. King, J. B. Conroy, R. Gibson, J. Faglier.

From the Presbytery of St. Clairsville.
Ministers—J. Mitchell, D. S. Mahaffey, J. B. McKee, W. B. Brown, W. N. Grier, R. Armstrong, W. R. Vinton, W. N. Grimes, G. McDonald, J. B. Fitzgerald, J. Sparrowgate.

Elders—S. McConehey, R. Hart, W. Kirkpatrick, J. Hutchinson, J. Lippincott, J. McCullough, W. Holmes, J. McGowan, T. Hamilton, J. T. Hamilton, W. McColl, A. Smith, R. Blackford, J. W. Williams.

The hours of meeting were fixed as follows.
Meet at 8:30 A. M., adjourn at 12 P. M. Meet at 2 P. M. and take recess from 5 to 7 P. M.

Rev. G. S. Rice, of the Synod of Upper Missouri was invited to take a seat as corresponding member.

It was ordered that Rev. A. S. Macmaster preach to-morrow evening, at 7 P. M.

Synopsis of
Opening Sermon of the Moderator.
Reverend James J. Brownson, of Washington, Pa.

Text, Acts 17:30, ver. 10th and 11th. "And the brethren immediately sent away Paul and Silas by night unto Berea; who coming thither went into the synagogue of the Jews."

11. These were more noble than these in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

The preacher introduced the subject by illustrating the statement of the text, "And the brethren immediately sent away Paul and Silas by night unto Berea; who coming thither went into the synagogue of the Jews."

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"Be still and know that I am God."—Heer of heaven and earth, for the Lord has spoken. "This is my beloved Son, hear him." If the necessity for revelation has been met, then it must be sufficient and infallible, the only standard. If not, then the challenge is good against revelation itself, and infidelity to the Bible is the only refuge.

23. To set up another standard implies self-contradiction. Admitting revelation as a fact, the decision of men and the church must accord or disagree with it. If the former, they are more reaffirmations of its truth, and that upon its authority, which is the true power of the confessions and creeds and church symbols.

24. The latter, then an issue is joined, but by a single step we are brought back to the question of belief or unbelief, of the Bible or blind reason, of the creature or the creator. And then we are brought back to the question of belief or unbelief, of the Bible or blind reason, of the creature or the creator.

25. "God be true, but every man a liar."—The Bible is the word of God, and the only standard. We have it in the thunder of Isaiah's protest and summons to an unbelieving world. To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.

We have it still more impressively in the rebuke of Christ, whether to the Sadducees—the false teachers of human reason, in his day—saying, "ye do err, not knowing the scripture nor the power of God;" or to the Pharisees—the bitter representatives of authority—saying, "In vain do they worship me, teaching for doctrines the commandments of men." In all its utterances, the Bible claims to be "the record that God gave of his Son;" "the true light that lighteth every man that cometh into the world;"—the voice of the Lord in his holy temple, commanding all the earth to keep silence before him.

26. The right of personal inquiry. Here we advance from the realm of the ideal to the realm of the real. The ministry and the church, indeed, but under restriction of the word, and only so as to derive the ultimate responsibility upon private judgment, and with no power to stand between God and the conscience. The church and the ministry are to be tried by the word of God. The church and the ministry are to be tried by the word of God.

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is in him. The alternative is before us to have our faith stand in the wisdom of men, or in the power of God. "Faith cometh by hearing and hearing by the word of God." Ungodly men may wrest the scriptures to their destruction, but their unbelief will neither weaken the foundation nor render the faith of God of no effect.

Again: It must be remembered that the distinction flows from the souls of men in the channel of the word: It is the "word of the spirit" also. What is human speculation or eloquence to the thoughts and words of the Holy Ghost, for the awakening of souls dead in sin? Here is a lesson for preachers and hearers of the gospel—What an example have we in the Master? He prayed for the sanctification of his people only "through the truth." He expounded unto them in all the scriptures, the things concerning himself, "the history of his preaching." Then opened he their understanding that they might understand the scriptures, "was the moral of his divine influence upon the soul. Let us imitate him as he instructs. You have the secret of the eloquence of Apollon, when you know that he was at once "servant in the spirit" and "mighty in the scriptures."

And lastly, let the word of God written on our memories and hearts by the Spirit be our preparation to withstand the evils of adversity and temptation, and to die. Light flashed upon the soul of Bishop Butler, on his death bed, in the recital of the words "Him that cometh unto me I will in no wise cast out." Our venerable Dr. Alexander, as he approached his end, raised his thoughts, and put to flight his temptation by means of a single verse. Eleven years ago I attended the death scene of a venerable elder, whose mind was at any moment revealed from a perfect wreck of memory and thought by the name of Jesus, or a passage of scripture, proving that "the word of God abideth forever."

Recess till 7 P. M.

TUESDAY EVENING, 7 P. M.
A sermon was preached by Rev. R. V. Dodge.

Rev. Dr. Janeway, of the Synod of New Jersey, and Rev. W. Russell, of the Synod of Pittsburgh, were invited to take their seats as corresponding members.

Adjourned to meet at 8:30 A. M. Wednesday.

Concluded with prayer.

Synopsis of
Sermon of Rev. R. V. Dodge, of Wheeling, Va., before the Synod of Wheeling, in the Presbyterian Church in Cadiz, Ohio, on the 17th inst.

The text was in 2d Chronicles 31, 21—"And in every work that he began in the service of the house of the Lord, he did it with all his heart, and prospered."

The influence exerted by Hezekiah upon the religious interests of the people is shown in the passage of which the text forms the close. It is a story of a high state of piety and prosperity under his reign, and the king himself occupied an exalted position of favor with God and man. The reason is given in these words, in which three things present themselves.

1st. The work in which he was engaged—the Lord's work—the highest and noblest employment even for a king—better than affairs of state, or the acquisition of territory, or the acquisition of power.

2d. The spirit with which he did it—"he did it with all his heart"—and it is only with the heart that such work can be done. Love only is the rule of obedience here.

3d. The result—he prospered—shown in the blessing he himself experienced, and in the happiness of his people.

The speaker then proceeded to show that the same characteristic may apply to every one, who is at all interested in the cause of true religion. "The Spirit of Hezekiah" may be, and should be the spirit of any one who professes to be the child of God.

In contrast with this activity of Hezekiah, the course of Merodach, as pronounced in the song of Deborah and Barak was presented. A curse be upon the day when he was born, and a curse be upon the day when he died. He was a man of war, and he was a man of blood. He was a man of war, and he was a man of blood.

And a similar curse rests upon all inactivity. It is a law of nature that powers dissipated lead to destruction. So also in religion and grace. A moral power, not used or preserved, will wither and die. Experience shows this. The lessening of moral susceptibility is clearly seen as one passes through life, neglectful of duty and careless upon the interests of the soul. We must employ our own moral powers, and the means given us, if we would grow prosper.

And yet how much inactivity in the Church of the Redeemer. How many are careless even in attending to their own spiritual growth, and the securing of their own crown. Is there not danger that many will perish from very inactivity in the field. "The kingdom of heaven suffereth violence, and the violent take it by force." How can they enter who so carelessly recognize the nature of the conflict?

And how many do nothing there are in the Church who speak not, act not, give not in this blessed cause. The Lord presents his field as a vineyard, and says, "Go work." Many perhaps begin to work, but how soon they weary and sleep—yes, sleep all the time. They count on their own strength, and are content to rest on their laurels. How confounded, how overwhelmed will they appear, thus awakened. And is there not fear, lest they may awake only to find themselves lost?

Thus do we see a patent fact. How many might do much, and yet do nothing. Our duty, the presence of the Master, the voice of his children's baptism, the officers of the church, even ministers, fail to do their duty—Oh! when will God's people awaken to do their responsibility, and in direct answer to their efforts, a glorious day of prosperity shall dawn on Zion.

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